

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of ST. MARY-LE-BOW,
On FRIDAY February 15, 1750.

By the Right Reverend Father in GOD,
JOHN Lord Bishop of PETERBOROUGH.

L O N D O N :

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*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary-le-Bow, on Friday
the 15th Day of February, 1750.*

AGREED, That the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Peterborough, for his Sermon preached
this Day before the SOCIETY, and
that his Lordship be desired to deliver
a Copy of the same to the SOCIETY
to be Printed.

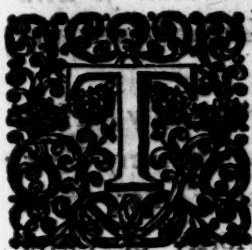
Philip Bearcroft, Secretary.





ROM. II. 2.

For there is no Respect of Persons with God.



THE Declaration in my Text is plain and peremptory, highly agreeable to our natural Notions of the Supreme Being, and represents Him in the True and Amiable Light of being equally concerned for the Interests and Happiness of all his Creatures.

And yet there are some of the Divine Dealings with Mankind, which seem to contradict this general Declaration, and have given Occasion for Expostulation and Complaint: His Choice of the *Jewish* Nation to be his peculiar
 A 2 People,

People, before He sent His Son into the World ; and the partial Communication of that Gospel, which He was sent to preach, are Proceedings, which, taken in Conjunction with this Declaration, may be thought to deserve a particular Examination, and will find us an Employment, not unsuitable to the Present Solemnity.

That God chose the *Jews*, separated them from all other Nations, favoured them with Revelations, and other peculiar Blessings, is a Point too notorious to be disputed : The Scripture is full of this Divine Proceeding : We are there informed, that God has *chosen Jacob*, that *He loved him*, that He gave his Statutes and Ordinances unto *Israel*, that He hath not dealt so with any Nation, neither have the Heathen Knowledge of his Laws.

Is He then the God of the *Jews* only ? How is this Account to be reconciled with my Text, or with the equal Love of the Father of all Mankind ? Was there any Superiority of Virtue in the *Jews*, which might seem to require this indulgent Treatment ? Their Law-giver has declared the Contrary, and has particularly guarded them against any such undue Opinion of themselves : *The Lord thy God giveth thee not this good Land to possess it for thy Righteousness, for thou art a stiff-necked People* : Neither was it because they were a Great or Mighty Nation ;
for

for the same Writer observes, that they were *the fewest of all People*. There are no Circumstances, as far as we can trace this Matter, which could intitle them to the peculiar Favour with which they were treated.

In order to clear up this seeming Difficulty, it may be proper to observe, that there is no Judging with any Propriety, and much less with any Certainty, of the whole Scheme of Providence by any of its temporary Dispensations: The Equality of God's Dealings with His Creatures is certainly relative to their whole Existence, and cannot therefore be measured by any temporary Expedients, which His Wisdom shall make Choice of in conducting His great Design. Many Things that seem disorderly and confused as to Parts, are not so with regard to the Whole: But it is above our natural Capacities to contemplate the whole Frame of Providence: And is not this the true Reason, why we are offended at the Parts of it?

The *Jews* were God's chosen and peculiar People, not from any Partiality to them, but in order the better to answer the Purposes of His Providence, which were at the same Time full of Grace and Mercy to all Mankind. As they were His chosen People, and surrounded on every Side by Idolatry, they could not be too well fenced-in by Peculiarities, in order the more effectually

effectually to preserve them from the general Infection; and this View of the Ceremonial Law, taken in Conjunction with the Typical Nature of it, sufficiently explains its Use, and vindicates its Fitness and Wisdom. The Ceremonial Law was, you see, plainly instituted to answer temporary Ends; and, as the Whole was to be *done away*, the *Partition-Wall to be broken down*, and, in *the Fulness of Time*, to make Way for that better Dispensation, to which it had all along alluded, this whole Proceeding is, I apprehend, perfectly reconcileable with the general Truth laid down in my Text.

This Manner of considering and treating the Subject before us, will account likewise for the Compliances, which were made to the Prejudices and Superstition of that People. There are no such Compliances made in the Gospel, which is to be an everlasting Rule, and consequently to give Way to no other. But though no such Compliances are made here to the Hardness, or Perverseness of our Hearts, which would have been unsuitable to the Nature of this perfect Dispensation, we should reflect with the utmost Gratitude, that it has not only increased, but even ascertained our Hopes of Pardon upon true Repentance.

What shall we say to another Work of Providence, which seems to lie open to some of the same

same Objections? Was it not an Instance of great Partiality to bring the World under the *Roman* Government? If we consider the *Romans* in a Religious View, we can see nothing that could intitle them to this Preheminence: They were as great *Sinners* and Idolaters as the rest of Mankind: What could there be in the Character of these Robbers and Plunderers of the World, that should procure them Universal Empire? They were, it is true, remarkable for their Valour, and Policy, and Love of Liberty; but they were as remarkable for their Treachery, Injustice, and Cruelty. And how came it to pass, that these Vices did not defeat that Scheme, which their publick Virtues had encouraged them to attempt *. We can never satisfy ourselves upon this Point, without considering them as Instruments in the Hands of God: And therefore the proper Light in which we should view it is this, That the undeserved Height to which they were raised, was the Work of Providence for accomplishing its own wise Ends, and was no Effect of Favour or Partiality towards that People. These Ends appeared, as the Scheme opened itself more and more to View; and we

* It is somewhere judiciously observed, that their Perseverance and Patience of Fatigue and Labour were probably the Effects of the Fear of Vengeance from other Nations, to whose Resentment and Rage they had so justly exposed themselves.

at last perceive, that a very important Event was to be answered by it; for by the World's being thus subject to their Laws, and acquainted with their Language, the Gospel had an easier and freer Course than it could have found, if the World had been parcel'd out into little Kingdoms.

The *Jews*, we see, were nationally rejected upon their rejecting the Messiah; and the Gentiles were taken in, in their Place, under the Gospel Dispensation; whereas if they had been chosen out of Partiality, the same Partiality would have prevented their being *cast away* *. Nay, even under the *Jewish* they suffered or prospered, as they disobeyed or obeyed the Law of *Moses*. At last we know, that they were Patterns of more extraordinary Judgments than ever yet befel any Nation or People; and that all the Plagues threatened to such as bore Ill-will to *Sion*, fell at last on her Friends and Inhabitants. They were therefore distinguished from others, to exemplify the Divine Justice as well as Mercy.

In short, this Favour to the *Jewish* Nation was plainly intended, as one Means that the Saviour of the World might be the more easily

* There are several noble Sentiments to our present Purpose, in the Second Book of *Esdra*s, which will serve to throw Light upon these Points, and to which therefore I refer the curious Reader.

distinguished,

distinguished, when he appeared among us : Some of the Signs by which we were to know him, were the Completion of Prophecies which went before concerning Him ; and it is remarkable, that in these Prophecies, His Nation, His Country, and even His Family, are pointed out : Some Nation therefore, and Country, and even Family, must be chosen in order to the Accomplishment of these Prophecies. The *Jews* were therefore separated and discriminated from the rest of Mankind, because the Scheme of Providence required, that one People should be set apart, in order to its being carried regularly into Execution ; but the universal Good was consulted in this Proceeding, and the Benefit arising from it was designed to redound to all Mankind : And what one Reason can be assigned, why the House of *David*, the Country of *Judea*, and the Town of *Bethlehem* should not be pitched upon as well as any other ? There is no Room for any pertinent Objections upon these Points.

If any One should ask, (which is not improbable, considering the present Manner of treating the Divine Dispensations) Why this was the Method of Providence in restoring Man, and why such a Plan was pitched upon, as made it necessary to chuse a peculiar People ? It seems to be a sufficient Reply, that this Plan was cer-

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tainly

tainly wise and fit, whether we can discover that Wisdom and Fitness or not, and that no Conclusion can be more agreeable to our unprejudiced Reason, than that God has a clear and undoubted Right to convey his Blessings to Mankind in his own Way. If this Account still appears to any one rather to cut short than satisfy this Enquiry; I would still advise him not to be too hasty in his Censures; for what he thinks Irregularities and Defects, may be really so many Instances of Harmony and Design; and a Time will come, when the Wisdom of God will be as clearly seen in the Government of the Moral, as it is in the Fabrick of the Natural World!

It is natural for the Ignorant and Short-sighted to wonder at the Operations of the Wise and Skilful; but nothing can be more unnatural or preposterous, than to cavil at, much more condemn them, because we cannot, at present, perfectly reconcile them to our short, and narrow, and very imperfect View of Things.

We know that God tried *Abraham*, and found him faithful, before the Promise was made to his Seed; and we learn from Scripture, that the Strength of the Patriarch's Faith was very instrumental in entailing this Blessing upon his Family. It greatly recommended him to the Favour of God: And if He saw fit to reward it in this Manner;

Manner ; if He was pleased to make him the Instrument of conveying this Blessing to Mankind : Who has any Right to object, or what just Ground is there of Complaint ?

*To Abraham and his Seed were the Promises made ; but the Blessings, which were to flow from those Promises, were unconfined and universal. In this Respect, there is neither Jew nor Greek, there is neither Bond, nor Free, there is neither Male nor Female ; there is no Distinction, for ye are all one in Christ Jesus **

It was necessary to offer something in Answer to this Objection, which seemed to stand so directly in the Way of my Text ; but the other Objection is what I designed to make the principal Subject of this Discourse, namely, The Partial Communication of the Gospel to Mankind.

And here I would repeat this general Observation, which has been frequently made upon the Point before us, that neither Natural nor Revealed Light can be so equally dispensed, as the Objection seems to require, unless the present Constitution of Things should be quite altered, unless the Abilities, Capacities, Improvements and Situation of all Mankind were attended with

** Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob, in the Kingdom of Heaven, Matt. viii. 11.*

equal Advantages. One Man's System of Natural Religion will be more compleat than another's, as he forms it upon better Lights and fuller Instruction ; as he is better able to judge for himself, or as he falls into the Hands of those, who are better able to judge for him : And the Case will be found to be much the same with respect to Revelation *.

An Objection therefore, which thus affects the whole Plan of Providence with regard to the Moral World, must undoubtedly proceed from our Ignorance ; and I would submit it to the Judgment of every wise and serious Man, whether this Consideration alone is not a sufficient Answer to the Objection, that, upon our admitting it, this Consequence will follow, that the whole Scheme of Providence is wrong and defective ; and that there is one universal Errour in the present Constitution of Things.

But it is not necessary to rest the Point here, because our own unprejudiced Enquiries will

* I would not here be understood to mean, that Revelation *in general* can be subject to any Alterations, or receive any Improvements from any Difference of Apprehension or Capacity in Mankind. The Faith of the Gospel is once for all delivered, and must ever continue one and the same. But yet when we consider the Case of *particular* Persons, enquiring into it in order to receive or reject it, the Point at present before us, here the various Capacities and different Helps, which they make use of in Examining and Judging, must and will have their Influence ; in much the same Manner as they have, with regard to Natural Religion.

lead

lead us, to conclude, that if the present Scheme was altered to these Mens Minds, new and greater Difficulties would certainly arise : Society, to which we owe so many Comforts and Blessings, would be dissolved, and there would be no going on under such a Parity of Circumstances with respect to Light and Knowledge, as would then be introduced. If there was that exact Equality of Natural and Revealed Light, which the Objection requires ; How could that Diversity in other Instances, which is so wisely and beneficially ordered, subsist ? There must be a Diversity in the Understandings, as well as Situation and Circumstances of Mankind, to answer, and to carry on, this wise Purpose.

The Sower goes out to *sow his Seed*, whilst the Philosopher is solving his Problem. Which of these is most usefully employed, it is not at all necessary to determine. Each is serving Mankind, though in a different Way : But if the Sower was qualified by Learning and Genius for Philosophical Enquiries, and called off from his Employment in the Field, a very useful and indeed necessary Branch of Business must be at a Stand. *Are all Teachers ? Do all speak with Tongues ? Do all interpret ?* It is happy for us that they do not. Upon this Foot, what Provision could be made for the Conveniences, Accommodations,

blatant

commodations, and all the lower Offices, of Life?

Having made this general Observation, I shall enter more minutely into the Objection: For this Purpose I would ask, What certain Rule we have of judging, who they were that were best disposed to receive the Gospel? Because, upon a Supposition, that some were better disposed than others, this Disposition might probably procure a Preference. In one Place the Light of Nature might have been more steadily and consistently followed than in another; and they who made the right and proper Use of that, seem to have had a juster Claim to the brighter Light of the Gospel. Where the Light of Nature had been totally disregarded, and almost quite extinguished, What reasonable Prospect was there, that the Gospel would meet with kinder Treatment? You may probably argue, that this Blindness rendered them fitter Objects of the Divine Care and Compassion; but you will find it extremely difficult to shew, how the Abuse and Contempt of one Law can be considered and urged as an Argument, why the Law-giver should propose another. If further Light should have been afforded, and should have been treated in the same contemptuous Manner, you see a plain Reason why, for the Sake of the Persons who are supposed to want it, it should

should not have been granted. It cannot, I think, be reasonably doubted, but that the greater the Light is against which we offend, the greater will be our *Condemnation*; and consequently the Light of the Gospel, where it is not duly attended to, will certainly render us more *inexcusable*.

As the Gospel was to be preached by the Apostles, and they were to go and disciple all Nations; that one Nation should hear these *glad Tidings* sooner than another was unavoidable. Unwearied as the Apostles Zeal and Diligence was, it could go on but by Degrees in this Work; unless the Conversion wrought at one Place should have instantaneously operated upon the next, and so on, till the Conversion became universal; unless the Disciples had converted, as their Lord cured, Mankind at the greatest Distance. What Room would there then have been for the several Arguments, and for the rational Process, by which the Gospel was to make its Way into the Esteem and Obedience of Mankind? What Credit would such instantaneous Conversions have done to Christianity? An Effect thus suddenly wrought, without any the least Address to the Reason of Mankind, might as easily and suddenly have been destroyed.

They who received and embraced the Gospel,
when

when it was first proposed to them, received and embraced it soon enough. If you ask, why it was not proposed to them sooner; you ask a Question, which concerns neither them nor you. The Gospel could be no Law to them, till it was duly promulged; and as to *the Times and Seasons*, the *Father* hath put them in his own *Power*, and is not accountable to you.

And therefore, though these glad Tidings were offered to some sooner, to some later, there is no Pretence for accusing either the Justice or Goodness of God: None can be considered as injured, Revelation being a Matter, not of strict Justice but of mere Favour: And when once we admit, that the fittest Season, best suited to their particular State and Condition, was chosen for this Offer, of which we can make no reasonable Doubt, what was before the false Ground of the Objection, will become the just Ground of Duty and Gratitude.

Signs and Wonders attended the Gospel at its first setting out; and probably, if they had not, the Gospel could not have effected, certainly not so soon, what it was designed to bring about. Inveterate Errors and rooted Prejudices were, in many Instances, too hard for their united Force. But Men now receive and embrace the Gospel with equal Reason, without this Ocular Proof of its Divine Original. The faithful

faithful, unsuspected Reports of these Miracles, added to the undoubted Completion of Prophecies, and the internal Characters and Excellence of the Christian Religion, are a full and unexceptionable Recommendation of it to the Mind of Man.

When proper Evidence, and such as is fitted to convince reasonable Beings, is laid before us; it is to no Purpose to object or complain, that other Nations enjoyed greater. Supposing the Objection to be true; if we have Evidence enough, Providence has no Concern with our wanton Demands. There must be Room left for Ingenuity and Choice: There was plainly no Intention to force the Christian Revelation upon any Man; for, if there had, the same Power that supported it, could have obliged all to receive it. Miracles were designed to facilitate, not to constrain, our Assent; to raise and engage our Attention, which is apt to flag under serious and Religious Enquiries; and then to lead us into a just Esteem and firm Belief of those Truths, which are supported and recommended by a Divine Power. Our Lord, as we are informed, did not many mighty Works in his own Country; and the Reason assigned is their Unbelief: Stubborn Prejudices, and wilful Blindness, shut out the Divine Goodness and Compassion. These are always ready to assist the

Ingenuous and Honest, but expect and require our own Concurrence.

God sees the Hearts, knows the Abilities, and measures the Capacities of Mankind with unerring Certainty. In Consequence of this perfect Knowledge, He proportions His Gifts and Favours to the several Occasions, which call for them; and therefore, no Doubt, observes the strictest Equality in His Dealings, at the very Time when we fancy we discover some Partiality. The true Way of recommending ourselves to the Favour of God, is to make a proper and careful Use of that Evidence which He now affords us. And the happy Consequence will be this, that, without requiring greater, without insisting with *St. Thomas*, upon seeing in our Lord's Hand the Print of the Nails, and putting our Finger into the Print of the Nails, and thrusting our Hand into his Side, we shall see sufficient Reason to believe, and to call Him our Lord, and our God.

But, after all, are we sure that the Objection itself is well founded? There are several Reasons to induce us to believe that the Publication of the Gospel by the Apostles, and their Disciples, was very extensive, though the Marks and Traces of it in many Places seem to have been lost afterwards.

Our Lord's Direction, we know, was this,
Go

Go ye, into all the World, and preach the Gospel to every Creature. And to this Question, *How shall they call on whom they have not believed, and how shall they believe of whom they have not heard, how shall they hear without a Preacher, and how shall they preach, unless they are sent?* The Apostle to the Romans answers in this Manner: *But I say, have they not heard? Yes verily: Their Sound went into all the Earth, and their Words unto the Ends of the World.* Accordingly we find, that the Christians were numerous in every Part of the known World in the First Century: The Labours and Success of St. Paul alone were surprizingly great: The *Acts of the Apostles* and their *Epistles* give us a large Detail of their unwearied Diligence in spreading the Notices of the Gospel: And Ecclesiastical History informs us, that there was the same Zeal and Application in those holy Persons who succeeded them, and that, in Consequence of this Zeal and Application, whole Nations and Countries were converted to the Knowledge of Christ Jesus*.

It seems therefore reasonable to conclude from these Accounts, that by far the greater Part, if not all the then known World was

* We are indebted to the Care and Industry of *Eusebius* for preserving the few Fragments there are relating to this Point: He complained, in his Time, that he wanted Materials for his Work. *Eccles. Hist. lib. I. sub initio.*

visited by this Light : And as to those Parts, which have been since discovered, and still we have Reason to believe, *fit in Darknefs*, their *Time of Refreshing* will, I make no Doubt, *come*, when that Part of the Scheme of Providence, relating to them, is to be carried into Execution. The whole Plan of Providence is the Work of Ages, and every Age has its Part to act.

It is, I apprehend, no sufficient Objection, that what has been urged with respect to the Apostles and First Preachers, does not appear probable from the present Face of Things ; that it is extremely hard to conceive how they could do so much in propagating Christianity, when so much still remains to be done. In Answer to this I would observe, that if in any Parts of the known World, when the Gospel was first preached, there are now no Remains of it, it was, for any Evidence we can produce to the Contrary, at first rejected. The Persons, to whom it was proposed, might be too proud and sensual to embrace it. Some probably at first *received it gladly* ; but, for Want of Firmness and Constancy of Mind, or from some wrong Bent and Attachment, the *Seed* could take no *deep* or lasting *Root*. It should always be remembered, that the Reception and Success of Christianity must, in the last Result, depend upon the Temper and Disposition of those Minds, to
which

which it is proposed, unless you would have these over-ruled by an Act of Power, to which there are insuperable Objections. So likewise, when Men have once received it, the Benefits and Advantages, and even Continuance of it among them, must depend greatly upon their Behaviour towards it. If they neglect or despise it, it may be lost or taken away, as the Consequence or Punishment of their own Perverseness and Ingratitude.

In * *Pliny* the Younger and † *Tertullian's* Time the Christians were grown so considerable in Point of Number, as to be thought formidable; and Christianity went on increasing and triumphing, till Ignorance and Superstition stopt its Progress, by corrupting its Purity, and defacing its Amiability, in the most shameful Manner.

In several Centuries an unavoidable Stop was put to the Propagation of Pure Christianity, by the Ignorance and Superstition, which almost universally prevailed. Some of these Centuries have been so barren, that all useful and valuable Knowledge of every Kind has been at a Stand; and the only Progress that was made, was made, if I may so speak, in a Deflection from Reason and good Sense, and real Piety. There was an

* *Plin. Epist. Lib. 10. Epist. 97. ad Trajanum.*

† *Tertul. Apol. cap. 32.*

Inundation of Barbarism broke in upon us in the Fifth and Sixth Centuries; and in the Ninth and Tenth, and some subsequent ones, the Prospect was very melancholy: But upon the Improvement of Arts and Sciences, the Revival of Learning, which had been buried under Popish Darkness; and by the Discoveries made by Navigation and Commerce in the formerly unknown Parts of the World, the happy Means of advancing and enlarging the Kingdom of Christ are *minister'd* to us abundantly.

Learning revived in the Fifteenth Century, and we reformed from Popery in the Sixteenth. It was Learning that first brought about the Reformation, and has ever since defended it. These are *Æra's* that can never be forgotten, as they have greatly facilitated the Progress of the Gospel, in its natural Simplicity, in its genuine Purity.

But whatever Steps have been hitherto taken, or shall hereafter be taken in propagating the True Knowledge of Christ, the Promise, relating to the Gentiles, will certainly, in God's own Time, be made good. Wise and inquisitive Men are apt to please themselves in tracing some of the previous Steps to this interesting Dispensation. The Discoveries which have been made of new Countries, the great Improvements in the Art of Navigation, and the unwearied Endeavours of THIS WORTHY SOCIETY to carry the
Fulness

Fulness of the Blessings of the Gospel of Peace into the new World, into the Plantations and Colonies in *America* and the *West-Indies*, seem to them, in their pious and humble Enquiries, to lead to this happy Conclusion.

And there can be no reasonable Doubt, but that a Time will likewise come, when God will have Mercy on his ancient People *.

When not only the *Fulness of the Gentiles shall come in*, but when *all Israel shall be saved*. When, in the Language of the Prophet, *He shall cause them that come of Jacob to take Root, when Israel shall blossom and bud*. When all shall embrace that Gospel of Christ, of which we seem at present to be weary, if not ashamed, with Joy and Transport.

Isai. xxvii.
6.

Then shall the *Righteous flourish, and Abundance of Peace be as long as the Moon endureth*: He shall have Dominion from Sea to Sea; from the River to the Ends of the Earth: They that dwell in the Wilderness shall bow before Him, and his Enemies shall lick the Dust; yea, all Kings shall fall down before Him; all Nations shall serve Him! The present Scene of Vice and Misery cannot be lasting!

* The Jews have been so far from engrossing the Blessings of the Messiah to themselves, that they are almost the only Nation that has had no Part in them.

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These Contemplations at the same Time enlarge and relieve our Minds: They enable us to see through the Disorder and Confusion which now prevail, and they in some Sort anticipate those happy Times, when God's Way will be fully known upon Earth, his saving Health among all Nations, when the Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

All this will certainly come to pass, in God's due Time; but yet, since the Propagation of Christianity is now left to human Means, it is doubtless our Duty to be as instrumental as we can in spreading abroad the Knowledge of it: And as we have greater Opportunities than other Protestant Powers, by Means of our extensive Commerce, and that Wealth which is the Consequence of such a Commerce, this Consideration affords an additional Obligation. Indeed it would be strangely inconsistent, if the present Age, which is so justly distinguished for its compassionate Regard to the Temporal Wants and Distresses of Mankind, should betray an Indifference and Unconcernedness for their Eternal Welfare.

But if we would effectually promote and serve Christianity, let us in the first Place live like Christians: A Life and Conduct, form'd upon Christian Principles, will ever be amiable,
and

and will *draw all Men unto it*. Above all, it concerns those, who are sent on this Mission, to *take heed to themselves, and to their Doctrine, giving no Offence in any Thing*. As to their Learning and Capacities, it is by no Means necessary, that they should be great or uncommon. Persons of plain Understandings and good Lives may undoubtedly do considerable Service. Men of great Abilities are more wanted to defend the Christian Religion, than to teach it; and the Want of such Abilities to defend it, arises more from the Perverseness and Subtilty of its Adversaries, than from any real Difficulty in that Religion, as it was originally proposed to Mankind. It was one of our Lord's *First Instructions* to his Disciples, to let *their Light so shine before Men, that they might see their good Works, and glorify their Father in Heaven*. And He all along proposes the greatest Advantages to His Religion, from the Simplicity and Innocency of their Lives, who taught and recommended it.

They therefore, who are less able to serve Christianity by their Pens, may, as I have just hinted, do it signal Service by their Lives; and, provided they are well instructed in the great Evidences for their Religion, and have Prudence enough not to be drawn off, and diverted from these, into Points of more Intricacy, but less Moment, will always *be ready to give an Answer*

fuor to every Man of the Hope that is in them.
 But an exemplary and unblameable Life must
 on no Account be dispensed with, and therefore
 here the Care of the Society always has been, and
 I trust always will be, most attentive and watch-
 ful.

I must not weary your Patience, and will
 therefore add only a few Words more. In all
 our Endeavours to propagate the Gospel of Christ,
 let the *Meekness and Gentleness of Christ* have
 their due and proper Influence: Let us avoid
 all Force, and Violence, and Cruelty, and re-
 member always, that True Christianity softens as
 well as purifies the Heart. These unnatural
 Means have greatly retarded its Progress, and
 left bad Impressions of Christianity itself. The
 Way therefore is to reason as Men, and to be-
 seech as Christians; to express all that Concern
 and Compassion for those *who sit in Darkeness*,
 which their Case really deserves; and with *all*
Forbearance and Long-suffering, to guide their
Feet into the Way of Peace. And may God give
 Success to our Endeavours, for the Sake of Jesus
 Christ, &c.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel
 in Foreign Parts, from the 16th of
 February 1749, to the 15th of Fe-
 bruary 1750.

KING William III. of Glorious Memory,
 was graciously pleased, on the 16th of
 June 1701, to erect and settle a Corpo-
 ration with a perpetual Succession, by the
 Name of THE SOCIETY FOR THE PROPAGA-
 TION OF THE GOSPEL IN FOREIGN PARTS;
 for the Receiving, Managing, and Disposing of the
 Charity of such Persons, as would be induced to ex-
 tend their Charity towards the Maintenance of a
 Learned and an Orthodox Clergy, and the making
 such other Provision, as might be necessary for the
 Propagation of the Gospel in Foreign Parts, upon
 Information, that in many of our Plantations, Co-
 lonies, and Factories beyond the Seas, the Provi-
 sion for Ministers was mean, and many other of our
 said Plantations, Colonies, and Factories were whol-
 ly unprovided of a Maintenance for Ministers, and
 the publick Worship of God; and that, for lack of

Support and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was composed by the Charter of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And through an especial Blessing *this Work of the Lord hath hitherto prospered in their Hands.* Many more than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes*, have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Thirty Thousand Volumes of Bibles and Common-Prayer Books, with other Books of Devotion

tion and Instruction; together with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America*, by the Means, and through the Procurement of this Society,

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first Place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1750, viz.

To the Reverend Dr. <i>Parker</i> , Rector of <i>El-</i>	l.	s.	d.
<i>wick</i> in the Bishoprick of <i>Durham</i> , for five	5	5	0
Guineas; to the Reverend Mr. <i>Gisburne</i> ,			
Prebendary of <i>Durham</i> , for two Guineas, both	2	2	0
by the Hands of the Lord Bishop of <i>Glocester</i> .			
To a Person unknown, for a Guinea, by Mr.			
<i>Thomas Jones</i> . To <i>John Thornton</i> , Esq; for			
five Guineas. To the Reverend Mr. <i>Cooke</i> of	5	5	0
<i>Ardleigh</i> in <i>Essex</i> , for a Guinea, by <i>Humphrey</i>			
<i>Sydenham</i> , Esq; To a Person unknown, for	1	1	0
three			

three Pounds fourteen Shillings, by Mr. *Peter Dobrée*. To a Gentleman, for two Guineas, by Mr. *Henderson*. To the Reverend Mr. *Berriman*, for two Guineas. For two Pounds ten Shillings, the Legacy of Mr. *Kidman*, late Rector of *Benham* in *Norfolk*. To the Reverend Mr. *Thorpe*, Rector of *Haughton* in the County of *Durham*, for five Guineas, by the Lord Bishop of *Glocester*. To the Dean of *Rocheſter*, for five Guineas, by the Reverend Mr. Archdeacon *Yardley*. To a Lady, for two Guineas, by the Reverend Mr. *Broughton*. To Miss *Matthews*, for a Guinea, by the Reverend Mr. *Rayner*. To Mr. *Ruffel*, for one Pound sixteen Shillings, by the Reverend Dr. *Briſtowe*. To a Perſon unknown, for a Guinea, by the Reverend Dr. *Barnard*. To the Reverend Mr. *Wells*, of *Preſtury* in *Gloceſterſhire*, for a Guinea, by the Reverend Mr. *Broughton*. To a Perſon unknown, for two Guineas. To a Nobleman, for twenty Pounds, by the Reverend Dr. *Hales*. To a Lady, for an hundred Pounds, by Mr. *Charles Randolph*. To a Gentleman, for a Guinea, by the Honourable and Reverend Mr. *Stanley*. To Mrs. *Pierſe*, for two Guineas; to Mrs. *Catherine Kelfey*, for a Guinea, both by the Hands of the Reverend Mr. *Berriman*. For fix Pounds, the Legacy of Mr. *William Wilkin*, late of *Burmaſh* in *Suffex*, and for a Guinea from a Clergyman, by the Reverend Mr. *Edward Lloyd*, of *St. Paul's College, London*. To the Right Honourable the Lord *Digby*, for twenty

twenty Pounds. To a Person unknown, for	20	0	0
Twenty-one Pounds: And to a Gentlewoman,	21	0	0
for two Guineas, by the Reverend Dr. Hales.	2	2	0
To Gabriel Hanger, Esq; for five Guineas, by	5	5	0
the Lord Bishop of Gloucester. To a Lady, for			
twenty Pounds, by the Reverend Dr. Hales.	20	0	0
To a Person unknown, for a Guinea, by Mr.	1	1	0
Hayward. To Lady Shadwell, for a Guinea,	1	1	0
by the Reverend Dr. Bridges. To a Lady,			
for ten Guineas, by the Reverend Dr. Hales.	10	10	0
To Mrs. Lucy Osborne, of Seething in Norfolk,			
for two Guineas; and to a Person unknown,	2	2	0
for a Guinea, by the Reverend Mr. Leman,	1	1	0
of Kirkstead in Norfolk. To a Gentlewoman,			
for two Guineas, by the Reverend Mr. Brough-	2	2	0
ton. To Mr. William Wright, for a Guinea.	1	1	0
To the Reverend Mr. Storer, Vicar of Darl-			
ston in Cumberland, for a Guinea. To a Lady,	1	1	0
for five Guineas, by Mr. Christopher Denton.	5	5	0
To a Person of Bristol, for five Guineas, by	5	5	0
the Reverend Mr. Taylor. For two Guineas	2	2	0
remitted by Mr. Bate, of Ashby de la Zouch.			
To Mrs. Walter of Bristol, for two Guineas.	2	2	0
To a Widow Gentlewoman of Bristol, for a			
Guinea. To Mrs. Marnes of Bristol, for	1	1	0
a Guinea. To the Reverend Mr. Smith, of	1	1	0
Christ-Church, Bristol, for a Guinea. To a	1	1	0
Lady of Bristol, for a Guinea; these by the	3	3	0
Reverend Mr. Tucker of Bristol. To William			
Dunster, Esq; for ten Guineas. To a Lady,	10	10	0
for a Guinea, by the Reverend Dr. Bridges.	1	1	0
For ten Pounds, the Legacy of the Reverend	10	0	0
Mr. John Salway of Worcester, deceased. To			

a Person unknown, for ten Guineas, by the Reverend Dr. *Moody*. To a Lady, for three Guineas: And to the Reverend Dr. *Wilson*, senior Fellow of *Trinity College, Cambridge*, for a Guinea, by the Reverend Dr. *Nicholls*. To Mrs. *Elwes* of *Chiswick*, for an hundred Pounds, by Mr. *Charles Randolph*. To a Gentleman of *Bristol*, for two Guineas, by the Reverend Mr. *Tucker*. To a Person unknown, for a Guinea, by the Reverend Mr. *Hildersly*. To the Reverend Mr. Archdeacon *Sharpe*, for two Guineas. To the Reverend Mr. *Granville Wheeler*, for three Guineas. To a Person unknown, for three hundred Pounds, by Mess. *Hoare* and *Arnold*. To the Reverend Mr. *Hawtree*, Subdean of *Exeter*, for four Guineas. To a Gentlewoman, for a Guinea, by the Reverend Mr. *Land*. To a Person unknown, for one Pound sixteen Shillings, by Mr. *Gell*. To the Reverend Mr. *Fletcher*, of *Cubley* in *Derbyshire*, for a Guinea, by *Roland Cotton*, Esq;. To Mrs. *Catherine Duncomb*, for five Guineas, by the Reverend Dr. *Astry*. For a Guinea from the Reverend Dr. *Dawson*, President of *William and Mary College* in *Virginia*. For ten Pounds, the Legacy of Mrs. *Mary Susannah Galdy*, deceased, by Mr. *James Hays*. For ten Pounds, the Legacy of *William Blunt*, Esq; by *Samuel Blunt*, Esq;. To the Reverend Mr. *Cross* of *Cambridgeshire*, for a Guinea, by the Hands of the Reverend Mr. *Tipping*. To a Person unknown, for five Guineas; and to Capt. *Pudner*, for

for two Guineas, both by the Reverend Mr. Archdeacon Head. To a Clergyman, for five Guineas, by the Lord Bishop of Bangor. To Mrs. Peploe, for Half a Guinea, by Mr. Henderson. To a Gentleman of Lowth in Lincolnshire, for two Guineas, by Mr. Gentleman. To a Person unknown, for a Guinea, by the Reverend Dr. Barnard. To a Person unknown, for a Guinea, by the Reverend Mr. Harris of Northfleet in Kent. To a Gentleman, for a Guinea, by the Reverend Mr. Archdeacon Dent. To a Lady, for two Guineas, by the Reverend Mr. Crisp. To Mrs. Dorcas Masters, for a Guinea, by the Reverend Mr. Wilson. To a Person unknown, for a Guinea; and to the Reverend Mr. Allen of Blundeston, for Half a Guinea, by the Reverend Mr. Tanner. To the Reverend Mr. Rye, for a Guinea, by the Reverend Mr. Chancellor Stebbing. To Mr. Bradley, of Stockport in the County of Durham, for ten Guineas. To the Reverend Dr. Fothergill, Fellow of Queen's College in Oxford, for a Guinea. To a Clergyman in Suffolk, for Half a Guinea. For an hundred Pounds, the Legacy of Mrs. Saffin, late of Tedbury in Gloucestershire, by the Hands of her Executrix Mrs. Collier. For thirty-eight Pounds twelve Shillings and Sixpence, from sundry worthy Persons in and about the City of York, remitted by the Reverend the Dean of York. For ten Guineas from the Trustees of Mr. Barnabas Oley, deceased. For fifty Pounds, the Legacy of the

late Lord Bishop of *Durham*, by his Executors *Richard Gbandler* and *Wadham Windbam*, Esqrs. To Mrs. C. B. for two Guineas. To 2 2 0
 a Person unknown, for twenty Guineas, by 21 0 0
Mr. Shute Adams. To Mr. *George Nichols*, for a Guinea, by the Reverend Dr. *Bridges*. 1 1 0
 To a worthy Lady, for a Guinea. To another 1 1 0
 for Half a Guinea. To an honourable and 0 10 6
 worthy Person, for a Guinea. To Persons 1 1 0
 unknown, for five Guineas. To a Gentle- 5 5 0
 man, for Half a Guinea. To the Reverend 0 10 6
 Mr. *Atkinson*, Vicar of *Sutton Bengar* in *Wilts*, for a Guinea. To the Reverend Mr. *Beacon*, 1 1 0
 Rector of *Calborn*, for a Guinea. To the 1 1 0
 Reverend Mr. *Calm*, Rector of *Freshwater*, for a Guinea. To the Reverend Mr. *Walton*, 1 1 0
 Rector of *Brixton*, for a Guinea; and to the 1 1 0
 Reverend Dr. *Trougbear*, Vicar of *Carisbrook* in the Isle of *Wight*, who remitted these Be-
 nefactions, for a Guinea. To Lady *Palmer* of *Carlton*, for a Guinea. To Mrs. *Hester* *Palmer*, for a Guinea. To two Ladies, for 1 1 0
 four Guineas. To Lady Viscountess *Cullen*, 0 4 4 0
 for a Guinea. To Mrs. *Hardinge*, for a 1 1 0
 Guinea. To two Gentlemen for two Guineas. 2 2 0
 To a Lady for Half a Guinea. To two La- 0 10 6
 dies for two Guineas. To *Thomas Wilson*, Esq; for a Guinea. To Mrs. *Carter*, for 1 1 0
 a Guinea. To Mrs. *Bewicke*, for three 1 3 6
 Pounds. To the Reverend Mr. *Fenwick*, Rector of *Hallaton* in *Leicestershire*, who re-
 mitted these Benefactions, for two Guineas; and to *Calverley Bewicke*, Esq; who paid them, 1 0 0
 for

for two Guineas. To a Lady, for a 2 2 0
Guinea, by the Reverend Mr. Broughton. 1 1 0
Paid at the Admission of new Members,
thirteen Guineas.

13 13 0
1073 11 6

These are all the Benefactions to the general Designs of the Society received before the Closing of the Accounts on the 20th of January last, and they are accounted for in the last Audit, and they amount to the Sum Total of One Thousand Seventy-three Pounds, Eleven Shillings and Six-pence.

Also the Society hath received and return their most hearty Thanks for a Benefaction of an Hundred Pounds from a Lady, by the Hands of Mr. James Capps, and for a Guinea from the Reverend Dr. Parker, Rector of *Elwick* in the County of *Durham*, to be applied and appropriated for the Instruction of Negroes.

Also the Society return their Thanks to the Reverend Mr. Bacon, Rector of *St. Peter's* Church in *Talbot* County in *Maryland*, for Twenty-five Copies of a Sermon preached there by him to a Congregation of Black Slaves; and for Twenty-five Copies of four Sermons preached there by him, upon the great and indispensable Duty of all Christian Masters and Mistresses, to bring up their Negroe Slaves in the Knowledge and Fear of God.

To the Lord Bishop of *Worcester*, for Twenty
E 2 Copies

Copies of the third Edition of a Sermon preached by his Lordship at the Cathedral Church of *Worcester*, on *Thursday* the 9th of *October* 1746, with a new Preface, occasioned by some Facts, which have arisen since the former Publication; particularly the late Edicts and Proceedings against the Protestants in *France*.

To the Reverend Mr. *Perronet*, Vicar of *Shoreham* in *Kent*, for Twelve Copies of the Second Edition of a Tract, intitled, *An Earnest Exhortation to the strict Practice of Christianity*.

To the Society for promoting Christian Knowledge, for Fifty Copies of a Sermon preached by the Reverend Mr. *Yardley*, Archdeacon of *Cardigan*, in the Parish-Church of *Christ-Church*, *London*, on *Thursday* the 3d of *May* 1750, at the yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster*.

To the Society corresponding with the Incorporated Society in *Dublin*, for promoting *English* Protestant Working Schools in *Ireland*, for One Hundred Copies of a Sermon preached at *Christ-Church* on the 25th of *March* 1750, by the Lord Bishop of *Leighlin* and *Fernes*.

To the Governors of the *London* Infirmary, for Twelve Copies of a Sermon preached before them by the Lord Bishop of *Chichester*, in the Parish-Church of *St. Laurence Jewry*, on the 6th Day of *April* 1750.

The Sum Total of all the before-mentioned Benefactions, and a very much larger Sum, amounting in the Whole to the Sum of Three
Thousand

Thousand and Thirty-five Pounds, Seven Shillings and Ten-pence, hath been expended in the last Year in Salaries, and for Books to the Missionaries, Chatechists, and School-masters of the Society, whose Names with their respective Salaries are as follow.

New-Foundland.

- | | | | |
|---|-------------|--------------------------------|----|
| 1 | Mr. ——— | Missionary at St. John's Town, | 50 |
| | ———— | as School-master there | 10 |
| 2 | Mr. Lindsey | at Trinity Bay, | 50 |

Nova Scotia.

- | | | | |
|---|--------------|---------------|----|
| 3 | Mr. Tutty, | Missionary, | 70 |
| 4 | Mr. Moreau, | Missionary, | 70 |
| 5 | Mr. Halbead, | School-master | 15 |

New England.

- | | | | |
|----|-------------------|-------------------------------|------|
| 6 | Mr. Brawne, | Missionary at Portsmouth in | } 60 |
| | ———— | New Hampshire, | |
| | ———— | for officiating at Kittery, | 15 |
| 7 | Mr. Plant, | Missionary at Newberry, | 60 |
| 8 | Mr. Macgilchrist, | Missionary at Salem, | 50 |
| 9 | ———— | at Marblehead, | 60 |
| 10 | Dr. Cutler, | Missionary at Christchurch in | } 70 |
| | ———— | Boston, | |
| 11 | Dr. Miller, | Missionary at Braintree, | 60 |
| 12 | Mr. Thomson, | Missionary at Scituate, | 40 |
| 13 | Mr. Price, | Missionary at Hopkinton, and | } 60 |
| | ———— | to the neighbouring Indians, | |
| 14 | Mr. Cheekley, | Missionary at Providence, | 60 |
| | 15 | Mr. | |

- 15 Mr. Taylor, School-master at Providence, 10
 16 Dr. Mac Sparran, Missionary at Nara-
 gansat, ———— } 70
 for officiating at Warwick, — 30
 17 Mr. Usher, Missionary at Bristol, — 60
 18 Mr. ———— Missionary at Newport in
 Rhode Island, ———— } 70
 19 Mr. Leaming, Catechist at Newport in
 Rhode Island, ———— } 10
 20 Mr. Graves, Missionary at New London, 60
 21 Mr. Beach, Missionary at New-Town, — 50
 22 Dr. Johnson, Missionary at Stratford, — 70
 23 Mr. Johnson, Catechist at Stratford, — 10
 24 Mr. Browne, School-master at Stratford, 15
 25 Mr. Lamson, Missionary at Fairfield, — 50
 26 Mr. Dibble, Missionary at Stamford, — 20
 27 Mr. Mansfield, Missionary at Derby, — 20
 28 Mr. Gibbs, Missionary at Simsbury, — 30
 29 Mr. Punderson, Itinerant Missionary in
 New England, ———— } 70
 30 Mr. Hutchinson, School-master at Groton, 5
 New York. ———— } 8
 31 Mr. Ogilvie, Missionary at Albany, and
 to the Mobock Indians, ———— } 50
 32 Mr. John Jacob Oel, Assistant to Mr.
 Ogilvie among the Mobock Indians, — } 10
 33 Petrus Paulus, a Mobock, School-master
 to the Mobock Indians, ———— } 7 10
 34 Mr. Watkins, Missionary at New Windsor, 30
 35 Mr. Standard, Missionary at Chester, — 50
 36 Mr. Bartow, School-master at Chester, — 10
 37 Mr. ————

- 37 Mr. Stoupe, Missionary at Rochel, — 50
 38 Mr. Wetmore, Missionary at Rye, — 50
 39 Mr. Purdy, School-master at Rye, — 15
 40 Mr. Hildreth, School-master at New York, 15
 41 Mr. Lyons, Missionary at Brook-haven in }
 Long Island, — } 50
 42 Mr. Colgan, Missionary at Jamaica Town }
 in Long Island, — } 50
 43 Mr. Seabury, Missionary at Hempstead in }
 Long Island, — } 50
 44 Mr. Seabury, jun. Catechist at Huntington }
 in Long Island, — } 10
 45 Mr. Temple, School-master at Hempstead }
 in Long Island, — } 10
 46 Mr. Charlton, Missionary at Staten Island, 50
 47 Mr. Barrington, School-master at Staten }
 Island, — } 10

New Jersey.

- 48 Mr. Browne, Missionary at Newark, — 50
 49 Mr. Wood, Missionary at Elizabeth Town }
 and New Brunswick, — } 50
 50 Mr. Chandler, Catechist at Elizabeth Town, 10
 51 Mr. Skinner, Missionary at Amboy, — 60
 52 Mr. Campbell, Missionary at Burlington, — 60
 53 Mr. Cooke, Missionary in Monmouth County, 60
 54 Mr. Reynolds, School-master at Shrewsbury, 10

Pennsylvania.

- 55 Mr. Ross, Missionary at Oxford, — 60
 56 Mr. Currie, Missionary at Radnor, — 60
 57 Mr. Thomson, Missionary at Chester, — 60
 58 Mr.

- 58 Mr. Ross, Missionary at Newcastle, ——— 70
 59 Mr. Reading, Missionary at Apoquinimink, 60
 60 Mr. Neill, Missionary at Dover, ——— 60
 61 Mr. Usher, Missionary at Radnor, ——— 60
 62 Mr. Craig, Itinerant Missionary in Penn- }
 sylvania and New Jersey, ——— } 50

— North Carolina.

- 63 Mr. Hall, Itinerant Missionary, ——— 50
 64 Mr. Moir, Itinerant Missionary, ——— 50

— South Carolina.

- 65 Mr. Fordyce, Missionary at Prince Freder- }
 rick's Parish, ——— } 30
 66 Mr. Cuming, Missionary at St. John's }
 Berkely County, ——— } 30
 67 Mr. Garden, Missionary at St. Thomas's, — 30
 68 Mr. Stone, Missionary at St. James Goose- }
 Creek, ——— } 30
 69 Mr. Cotes, Missionary at St. George's, — 30
 70 Mr. Durand, Missionary at Christchurch, 30
 71 Mr. Guy, Missionary at St. Andrew's, — 50
 72 Mr. ——— Missionary at St. Paul's, — 30
 73 Mr. Langborne, Missionary at St. Bartho- }
 lomew's, ——— } 30
 74 Mr. Peafely, Missionary at St. Helen's, — 30

— Georgia.

- 75 Mr. Zouberbulyer, Missionary at Frederica, 50
 76 Mr. Jonathan Copp, Missionary at Augusta, 50

Bahama

Bahama Islands.

77 Mr. Carter, Missionary, ———— 60

78 Missionary to the Mosquito In-
dians, ———— 60

Total £. 3387 10

79 Mr. Auchmuty, Catechist to the Negroes
at New York, ———— } 50

80 Mr. Sturgeon, Catechist to the Negroes
at Philadelphia, ———— } 30

81 Mr. ——— Ottolenghi, School-master to
the Negroes in Georgia, ———— } 15

82 Mr. Thompson, Itinerant Missionary to the
Negroes in Guinea, ———— } 70

N. B. These four Salaries are paid out of
a Fund appropriated to the Instruction
of Negroes. 165

83 Mr. Rotheram, Catechist to the Negroes on
the Society's Plantations in Barbadoes, } 70

N. B. This Salary is paid out of the Pro-
duce of the Plantations.

N. B. The Society allow Ten Pounds worth of
Books to each Mission for a Library, and
Five Pounds worth of pious small Tracts to
every new Missionary, to be distributed among
their Parishioners; and other Parcels of Books,

as Occasion offers, and the Society find them wanting.

And the following are the chief Accounts which the Society have received of the pious Labours of their Missionaries in the Year preceding.

New-Foundland.

The Reverend Mr. *Peaseley* having for more than seven Years been a constant Resident Missionary, and done good Services at *St. John's Town*, is at his own Request removed by the Society to the vacant Church of *St. Helen's* in *South-Carolina*. And the Society hath appointed the Reverend Mr. *Lindsay*, upon full Testimonials of his Morals and Abilities, to the vacant Mission of *Trinity Bay*; where, it is to be hoped, he will ere long safely arrive, and prove a very useful Missionary.

Nova Scotia.

By the Letters from this Colony, it appears, Affairs go on very prosperously there. The Reverend Mr. *Tutty*, the Society's worthy Missionary writes from *Halifax*, on the 20th of October 1756, that the Inhabitants of *Halifax* amount to four Thousand exclusive of the Soldiery; and on the 2d of September he officiated for the first Time in the new Church, which when compleated, will be a very handsome Structure;

Structure; and Mr. Tutty performs not only what is more immediately the Duty of a Missionary; but also he has undertaken the Charge of the Widows and Orphans, at the Governour's Request; that upon the Whole, he is most laboriously and to very good Purpose employed: He had baptized, in the preceding half Year, 39 Infants; he hath 50 regular Communicants, and he hopes the Number will much increase. The Reverend Mr. Moreau, by a Letter from *Halifax* of the same Date, returns the Society his most hearty Thanks for their Appointment of him to be their Missionary to the *French* Settlers, and he promises to do his Duty among them according to his best Abilities: He officiated for the first Time, on the 9th of *September*, to the *French* and *Swiss* Settlers, who speak the *French* Language; but there was a great Want of our Common Prayer Books in that Tongue among them, which he requests the Society to be so good as to supply: To which the Society hath consented, and directed an hundred of our Common Prayer Books, and a Number of proper small Tracts in *French*, to be sent to Mr. Moreau with all convenient Speed, for the Use and Benefit of his Congregation; the Lords Commissioners for Trade and Plantations having sent them, some Time ago, a large Number of *French* Bibles. Likewise this Society, in Conjunction with the Society for promoting Christian Knowledge, sent to Mr. Tutty, in the Beginning of last Summer, 500 *English* Bibles and Common Prayer Books, with other good Books, to

be distributed among his Congregation: And the Books, to use his Expression, came safe and very seasonably to Hand; together with a Box of very useful Books from the Reverend Dr. Hales.

New-England.

The Society's Missionaries in this Province proceed very successfully, and new Churches are building in several Parts of it: But the Church of *Newport* in *Rhode Island* hath sustained a very great Loss by the Death of their late worthy Pastor Mr. *James Honyman*, who departed this Life there on the 2d of *July* last, after a Life well spent in promoting true Religion and Virtue, to a very advanced Age; he having been upwards of 40 Years in the Service of the Society; and by their Support done great Service to the Cause of Religion, of which the Church gathered at *Newport* by his pious Labours is a very good, and, it is to be hoped, by their Perseverance in the Paths of Righteousness and Truth, will prove a lasting Monument. The Reverend Mr. *Beach*, the Society's Missionary at *Reading*, by his Letter dated *April 9, 1750*, informs the Society, that he had baptized in the preceding half Year 59 Persons, five of whom were Adults, and some few *Indian* Children; and his Congregations increase in Number, Knowledge and Virtue. The Reverend Mr. *Thomson*, the Society's Missionary at *Scituate*, returns Thanks to the Society for a Folio Bible and

and Common Prayer Book bestowed by them on the Church of *Marshfield*; and writes, on the 23d of *April* 1750, that his Congregations at *Scituate* and *Marshfield* are regular, and attentive; and as he is the only Missionary in *Old Plymouth* Colony, he hath frequent Invitations to officiate in it, which he gladly accepts of; and there being several little Tribes of *Indians* in that Country, he will use his utmost Endeavours to be serviceable to them also. The Reverend Mr. *Dibble*, the Society's Missionary at *Stanford*, writes on *March* 26, 1750, that as the Interest of Religion is the great End of his Appointment, he hath the Pleasure to inform the Society, that his Labours are attended with visible Success in each Part of his extensive Mission, as appears from the Attendance on the publick Worship, and the Converts to it. He had a very numerous Audience on *Christmas-day*, and many Dissenters among them, some of whom declared they never saw a more regular or better order'd Christian Assembly. The Reverend Mr. *Browne*, the Society's Missionary at *Portsmouth* in *New Hampshire*, having obtained the Society's Leave to come for *England* for a short Time, on his private Affairs, *Benning Wentworth*, Esq; the worthy Governour of that Province, acquaints the Society, by his Letter dated *August* 17, 1750, that he should not do Mr. *Browne* Justice without letting the Society know, that Mr. *Browne's* Conduct in his Station hath been without Exception; and that besides his constant Attendance on his Duty in his Parish, he had

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for

for several Years past, preached at *Nottingham* and *Barrington*, and to the People in the Neighbourhood of those Towns, which are 20 Miles distant from his own Church, and made several Journeys to officiate at *Drax*, *Dunstable* and *Lichfield*, where two or three Churches might be settled to very good Purposes, and in Truth, in a great many other Places in *New-England*, which are continually soliciting the Society for Missionaries, whom the low Circumstances of the Society will not allow to be sent. Mr. *Braune*, after a short Stay in *England*, is now on his Voyage for *New-England*.

New York.

The Reverend Mr. *Auchmuty*, the Society's Catechist to the Negroes in the City of *New York*, acquaints the Society, by his Letter of Oct. 2, 1750, that in the preceding half Year he had baptized 25 Negroe Infants, and eight Adults, whom he had previously instructed; and he observes with Pleasure, that the Masters of the Negroes are becoming more desirous than they used to be of having them instructed in the Principles of Christianity, insomuch that the Number of his Black Catechumens daily increases, and he hopes, through the Divine Blessing, to be the Means of adding at least some few Souls to Christ.

The Reverend Mr. *Ogilvie*, the Society's Missionary at *Albany* and to the *Mohock Indians*, writes from *Albany* on the 27th of July 1750, that

that as soon as the Season of the Year would permit, he left *New York*, and got to *Albany* on the 1st of *March* 1749; and he was very kindly received by the Commanding Officer of *Fort Frederick*, and by the chief Persons of the Place, the Inhabitants of which were much diminished by the Removal of many *English* Families in the late War to *New York*; but however, the Number of his Auditors on *Sundays* far exceeded his Expectations. Besides reading Prayers and Preaching twice on *Sundays*, he read Prayers and catechized on *Wednesdays* near 50 White Children; and, as many Negroes appeared desirous of Instruction, he catechized them on *Sundays* in the Afternoon after Divine Service, till on the 5th of *June* he went up to the *Indians* with the Interpreter of the Province; and he was met by two of the principal Sachems, who congratulated him on his Arrival, and expressed great Thankfulness to the Society for sending him to them; and they promised to use their best Endeavours to influence the *Indians* to be attentive to his Instructions, and to do all in their Power to make his Life agreeable. The *Mabocks* are very much decreased in Number within a few Years past: The Castle at *Fort Hunter* consisted only of 204, and the Upper Castle of 214. This Decrease is chiefly owing to the Numbers which are gone over to the *French* Interest, and settled in their Territories. Mr. *Ogilvie* preached to the *Indians* twice every *Sunday*, by the Help of an Interpreter, and read most of the Liturgy to them himself

himself in their Language, besides preaching twice to the Garrison; and on *Sunday* the 24th of *June* he administered the Sacrament of the Lord's Supper to 13 *Indians*, who behaved very regularly, and appeared to have a Sense of Religion upon their Minds, while too many others are so far degenerated into Drunkards, that his chief Hopes are placed on the rising Generation, the Children being universally disposed to learn; and if he can lay a good Foundation among them, the Conversion of the *Indians* will be much facilitated to succeeding Missionaries; and a good School-master will do good Service among them, the Children hitherto having had no Instruction, but the little they receive from their Parents; so that many of them are not able to read, and few of them understand *English*; and therefore to help to remedy this Evil, and to help forward their Instruction, the Society hath appointed *Petrus Paulus*, the Son of the Sachem *Abraham*, to be their School-master to the young *Indians*, under the Direction of Mr. Ogilvie. This Sachem *Abraham*, a good Christian *Mobock*, read Prayers to his Brethren during the late War, and his Son *Petrus Paulus* taught the Children to read: In Return for which good Offices, the Society hath given the Father a Gratuity, and taken the Son into their Service as a School-master, upon the Recommendation of the Honourable Mr. Clinton, Governour of *New York*, at the particular Request of Colonel *Johnson*, who has the whole Management of the *Indian* Affairs in this Province.

And

And the Reverend Mr. Oël a Palatine, who received Holy Orders from the late Bishop *Robinson* in the Year 1722, (then Lord Bishop of *London*) and officiated among his Brethren, having settled in this Country, and bought a small Plantation about 18 Miles from *Fort Hunter*, where he lives in mean Circumstances, with a Wife and four Children; the Society hath thought proper to receive him also in this Service, and to grant him a small Salary to be Assistant to Mr. *Ogilvie* to these poor *Indians*; it appearing, that Mr. *Oël* had visited, and several Times officiated among them, during the late War, not only at the Upper *Moback* Castle, where he had 16 Communicants, and at the Lower *Moback* Castle, where he had 13 Communicants, but also among the *Oneidan* *Indians*, of whom he baptized at one Time several Adults and Children, to the Number of twenty, whom the Sachem *Abraham* had before instructed in the Fundamentals of Christianity, and at another Time seventeen, including some few *Tuscararo* *Indians*, whom he previously taught to say by Heart the Creed, the Lord's Prayer and the Ten Commandments; and for these his good Deeds the Society hath rewarded Mr. *Oël* with a Gratuity of Thirty Pounds.

Also the Society hath the Satisfaction to be well informed, that their other Missionaries, Catechists and School-masters in this Province behave well, and go on successfully in their several Stations.

G

New

New Jersey.

The Reverend Mr. *Wood*, whom the Society in the last Year appointed their Missionary to the Churches of *New Brunswick* and *Elizabeth Town*, hath been some Time arrived, and is very fully employed, inasmuch that upon the earnest Petition of the Inhabitants of *Elizabeth Town*, to whom Mr. *Wood's* Duty at *New Brunswick* will permit him to officiate only every fourth Sunday, the Society hath consented to appoint Mr. *Candler*, who is at present their Catechist, and much approved of by them, to be their Missionary at *Elizabeth Town*, if, upon his Arrival in *England*, he shall be found worthy to be ordained a Deacon and Priest in our Church.

The Reverend Mr. *Browne*, the Society's Missionary at *Newark*, acquaints the Society, by his Letter of Nov. 1, 1750, that it was then a Time of great Rejoycing in his Parish, on the Account of their having finished their fine new Church; and of their having obtained a good Glebe and Parsonage House for their Missionary, chiefly through the Bounty of Colonel *Peter Schuyler*, a Name very deservedly in high Esteem among them.

The Reverend Mr. *Thompson*, who resigned a Fellowship in *Christ College* in *Cambridge*, out of pure Zeal to become a Missionary in the Cause of Christ, and hath done great Service to it for more than five Years past by his pious Labours in this Province, as the Society's Missionary in *Monmouth County*, hath taken a Resolution

lution to devote himself to his great Master's Service, and go and serve him in *Guinea*: He doth not expect but to fare hardly enough, as he says in his Letter to the Society on this Subject, dated *Nov. 10, 1750*; but he is not solicitous about that, if the Society would be pleased to allow him a Salary out of their Fund appropriated for the Conversion of Negroes, with the Title of their Missionary for such a Time, and in such a Proportion, as they shall think fit. In the ordinary Way, he owns, one Labourer can do but little, nor doth he promise to himself a great Effect from the utmost of his Diligence; yet God is able to make a large Tree spring from one poor Grain of Seed; and he humbly hopes, that God will bless the Labours of him the meanest of his Servants. If ever a Church of Christ is founded among the Negroes, some Body must lay the first Stone; and should it happen that he is prevented in this Intention, God only knows how long it may be again, before any other Person will take the same Resolution; and for these Reasons Mr. *Thompson* is determined on this pious Attempt, in which the Society esteem themselves bound in Duty to assist him, and have appointed him a Salary of *70 l. per Annum* out of the Fund for the Conversion of Negroes, though that Fund, which consists only of *3000 l. Old South-Sea Annuity Stock*, was before already burthened with the Payment of *95 l. per Annum* to three Catechists, in a firm Reliance on the good Providence of God, whose Grace is abundantly sufficient to

perfect Strength in Weakness, by his Blessing on our poor Endeavours.

Pennsylvania.

The Reverend Mr. *Sturgeon*, the Society's Catechist to the Negroes in the City of *Philadelphia*, acquaints the Society, by his Letter of the 26th of *July* 1750, that the Number of his Negroe Catechumens increases considerably, and they make a Progress in the Knowledge of Religion, most of them being able to rehearse the Church Catechism, and a good Part of *Lewis's* Exposition of it. Also Mr. *Sturgeon* catechises on *Fridays* as many White Children and Servants as will attend; and as there is great Want of more Missionaries in this very populous and extensive Province, Mr. *Sturgeon*, in the Summer, went and preached to a large Congregation in *Lancaster County*, and baptized 30 Children. The Reverend Mr. *Reading*, the Society's Missionary at *Apoquinimink* in this Province, writes in his Letter of *June* 25, 1750, that he had baptized, from the 30th of *September* 1749, one White Adult, after proper Instruction, and 87 Children, 19 of whom were Negroes; and the Stedfastness and good Order of his Congregations in the publick Duties of Religion furnish abundant Reasons for Thankfulness to the Divine Goodness for crowning his Labours with some Degree of Success. And it having pleased God to take to himself the Reverend Mr. *Backhouse*, the Society's worthy Missionary at *Chester* in this Province,

Province, after a Life painfully spent in the Propagation of the Gospel, the Society hath thought proper to remove the Reverend Mr. *Thompson* their Missionary at *Salem* in *New Jersey* to this Church, where they hope he will be more usefully employed.

North Carolina.

The Reverend Mr. *Hall*, the Society's Itinerant Missionary in the Northern Parts of this Province, takes very extraordinary Pains in his Mission, having only in one Circuit, in the latter End of last Summer, in the Compass of three Weeks, officiated to 16 Congregations, and baptized 217 White, and 17 Black Children; and the Number of Persons baptized by Mr. *Hall*, from his Arrival as Missionary there, on the 29th of *November* 1744, to the 15th of *October* 1750, amounts to 5066. No Letter hath reached the Society from the Reverend Mr. *Moir* their other Itinerant Missionary in this Province; but they hope he continues to be very useful in his Station, and they most heartily wish, that the Governour and Assembly of *North Carolina* would be so wise and good to themselves, as to bring effectually into Execution, the Act passed by them in relation to Religion and the Building of Churches in the Year 1715.

South Carolina.

The Reverend Mr. *Garden*, Rector of *St Philip's*

lip's Church in Charles Town, writes, on the 9th of September 1759, that the Negroe School there continues to go on with all desirable Success, and last Year discharged near 20 Scholars duly instructed; and to help forward this good Work the Society hath lately sent him a Parcel of Books, good and useful for the poor Negroe Scholars. And Mr. *Stony*, Mr. *Cuming*, and Mr. *Langborne*, three new Missionaries from the Society, were safely arrived, and entered on their several Missions of *St. James's Goose-Creek*, of *St. John's in Berkeley County*, and of *St. Barthomew's*; and may the Divine Blessing give Success to their pious Labours.

Georgia, which is at the Distance of an 140 Miles from the Town of *Savannah* the Place of his Residence, and the Town of *Augusta* growing large, and containing a great Number of Inhabitants, who have erected at their own Expence an handsome Church for the publick Worship of God, the Society, at the earnest Request of the Trustees for Establishing the Colony of *Georgia* have appointed the Reverend Mr. *Copp*, educated and graduated at one of the Colleges in *New-England*, (who had taught *Latin*, *Greek*, and the *Mathematicks*, in the Town of *New London*,

The Reverend Mr. *Zouberbuxer*, the Society's Missionary at *Savannah* in this Province, being so fully employed there and in the neighbouring Settlements, as not to be at Liberty to officiate at *Augusta*, which is at the Distance of an 140 Miles from the Town of *Savannah* the Place of his Residence, and the Town of *Augusta* growing large, and containing a great Number of Inhabitants, who have erected at their own Expence an handsome Church for the publick Worship of God, the Society, at the earnest Request of the Trustees for Establishing the Colony of *Georgia* have appointed the Reverend Mr. *Copp*, educated and graduated at one of the Colleges in *New-England*, (who had taught *Latin*, *Greek*, and the *Mathematicks*, in the Town of *New London*,

London with Credit, and came fully recommended from the neighbouring Missionaries) to be their Missionary at *Augusta*, Mr. *Copp*, upon his Arrival in *England*, being found worthy, and ordained a Deacon and Priest in the Church of *England*. Also the Society, at the earnest Request of the Associates of the late Dr. *Bray*, have joined with them in the Appointment of Mr. *Ottolenghi*, a very serious and devout Convert from *Judaism*, to be School-master to the Negroes in *Georgia*, and to add Fifteen Pounds to the Twenty-five Pounds yearly allowed him by the said Associates for this Service.

Bahama Islands.

The Reverend Mr. *Carter*, the Society's Missionary to these Islands, in the room of Mr. *Shaw* deceased, hath been some Time arrived in them; and by his Letter dated *Nassau* in *New Providence*, Aug. 13, 1750, he acquaints the Society, that his Auditors there are much more numerous than he expected, and increase daily; and they are preparing to finish the Church with all Expedition. Besides his Parochial Duties, Mr. *Carter* hath taken 36 Children under his own Instruction at *Nassau*, and he hath appointed the most proper Person he can procure, to teach the Children at *New Guinea*, a Town five Miles distant from *Nassau*.

The Reverend Mr. *Jones*, appointed by the Society Missionary to the *Moskito Indians*, arrived at the Island of *Jamaica*, in his Way thither,
the

1st Day of *March* 1749, and waited on the Governor with his Credentials and Letters recommendatory; who, in Consideration of Mr. Jones's Age and Family, which he had brought along with him, was pleased to offer him the Rectory of *St. Ann* in *Jamaica*, of a considerable Value, if the Society should approve of it; which the Society, in regard to Mr. Jones's long Services, have done, and they will send another Missionary to the *Moskito Indians*, as soon as a proper Person for that Mission can be provided by them.

N. B. The Society desire their Friends in *America* to be so just to them, when any Person appears there in the Character of a Clergyman of the Church of *England*, but by his Behaviour disgraces that Character, to examine as far as may be into his Letters of Orders, his Name and Circumstances, and to inspect the publick List of the Names of the Missionaries of this Society, published annually with the Abstract of their Proceedings, and the Society are fully persuaded it will appear, that such unworthy Person came thither without their Knowledge; but if it should happen, that any such should come thither from them, they intreat their Friends in *America*, in the Sacred Name of Christ, to inform them, and they will put away from them that wicked Person.

Barbadoes.

Barbadoes.

Codrington College hath sustained a very considerable Loss this Year, by the Death of Mr. *Bryant*, Professor of Philosophy and Mathematicks, who was not only well qualified and useful in that Station, but of very great Service in the Care and Management of the Estates; and also by the Removal of the Reverend Mr. *Bewsher*, Usher of the School and Catechist to the Negroes, who was very diligent and useful in his Station; but through Want of Health he hath been obliged to leave his Place, and return Home; and the Society have appointed the Reverend Mr. *John Rotheram*, Brother of the School-master the Reverend Mr. *Thomas Rotheram*, to succeed Mr. *Bewsher* as Usher of the School and Catechist to the Negroes, upon full Testimonials of his good Behaviour and good Abilities; In other Respects Things go on prosperously, and the School flourisheth much at *Codrington College*.

The Receipts and Payments of the Society, on the Account of *Codrington College* and their Plantations in *Barbadoes* for the Year 1750, stood thus at their Audit on the 31st Day of *January 1750-1751*.

H

Receipts.

Receipts.

l. s. d.

By Balance in the Treasurer's Hands, on the 31st of Ja- nuary 1749, ————	}	251	1	9½
By Sale of 75 Hogheads of Sugar, ————	}	1116	0	4
By Money received from Plun- derage of Sugar, and by Dis- count of 5 per Cent. on two Parcels of Iron Hoops, ————	}	19	8	9
By Half a Year's Dividend on 1100 l. Old South Sea An- nuities, ————	}	22	0	0
		1408	10	10½

Payments.

To sundry Disbursements for the Plantations, and for Books for the Use of the College, ————	}	223	13	8
By Bills drawn by the Society's Attornies in Barbadoes, and by others on this Account, ————	}	1015	0	0
		1238	13	8

Balance in the Hands of the Treasurer on the Barbadoes Account, on the 31st Day of January 1750-1751, ————	}	169	17	2½
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The

The Receipts and Payments on the general Account of the Society, for the Year 1750, stood thus at their Audit on the 31st Day of January 1750-1751.

<i>Receipts.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Balance in the Hands of the Treasurer, on the 31st of January 1749, ————	531	19	5 $\frac{1}{2}$
By Benefactions and Legacies, ————	1073	11	6
By Subscriptions of Members, ————	718	14	3
By Rent from Tenants, and Dividends from Stocks in the Publick Funds, ————	252	11	2
By Sale of 2000 <i>l.</i> 3 per Cent. Bank Annuities, 1742, at 100 $\frac{1}{4}$ per Cent. deducting Brokerage and Power of Attorney, ————	1999	17	0
	4576	13	4 $\frac{1}{2}$

<i>Payments.</i>	
To Salaries to Missionaries, Catechists, School-masters, and the Society's Officers, ————	3281 17 4
To Books, Gratuities to Missionaries, and other accidental Charges, ————	402 0 10
	3683 18 2
Balance in the Hands of the Treasurer on the general Account of the Society, on the 31st Day of Jan. 1750-1751, ————	892 15 2 $\frac{3}{4}$
H 2	Certain

Certain Annual Income.

By Subscriptions of Members,	}	93 ^o 17 10
Rents of Lands, and Divi-		
dends of Stocks in the Pub-		
lick Funds, ———		

Certain Annual Expence.

By Salaries to Missionaries, Ca-	}	3797 10 0
techists, School-masters, and		
Officers of the Society, ———		

By this it appears, that the So-	}	2866 12 2
ciety's certain Annual Ex-		
pence exceeds their certain		
Annual Income, by the		
Sum of, ———		

To which, if we add the Sum of 402 *l.* 0 *s.* 10 *d.* expended the last Year in Books, Freight to *America*, Gratuities to Missionaries for extraordinary Services, the last Year's necessary Expence exceeded the Society's Annual Income in the Sum of 3268 *l.* 13 *s.* 0 *d.* and annually exceeds it by some such Sum; by which the Society find themselves so very much reduced, as to be obliged to apply to all their Friends for their Charitable Assistance, without which they will be unable to maintain and continue the present Number of Missionaries, Catechists, and

and School-masters, when yet there is great Occasion, and the Governors and People in the Plantations are still very earnestly pressing for more.

Therefore the Society have elected within the Year 1750, the following new Members, viz. The Right Reverend *Frederick* Lord Bishop of *Lichfield* and *Coventry*; the Reverend Mr. *John Egerton*, Dean of *Hereford*; *Paul Humphrey*, of *Gatton Park*, Esq; Member of Parliament for *Gatton*; the Reverend Dr. *Samuel Squire*, Archdeacon of *Bath*; Dr. *Francis Yarborough*, Principal of *Brazen Nose College*, *Oxford*; Dr. *James Tonsal*, Treasurer of *St. David's*; Dr. *John Dalton*, Prebendary of *Worcester*; Dr. *Thomas Pickering*, Vicar of *St. Sepulchre's*; Mr. *John Burton*, Fellow of *Eton College*; Mr. *John Lloyd*, Rector of *Ryton* in the County of *Durham*; Mr. *John Berrian*, Rector of *St. Alban's*, *Wood-street*; Mr. *Edmund Wilson*, Rector of *West Meston* in *Sussex*; Mr. *Thomas Clarke* of *Trimlet* in *Somersetshire*; Dr. *Nicolas Robinson*, Physician; Mr. *Richard Hamilton*, of *Bloomsbury-square*; Mr. *Ebenezer Blackwell*, Merchant; and Mr. *John Ross*, of *Philadelphia*, Merchant.

A LIST

RIGHT

A LIST of the MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

RIGHT Reverend *Robert Lord Bishop of
St Asaph.*

George Abbot Esq;

Fisfield Allen D. D. Archdeacon of Middlesex.

Thomas Archer M. A. Prebendary of St Pauls.

Francis Astry D. D. Treasurer of St Pauls.

Israel Anthony Aufrere M. A.

*Francis Ascough D. D. Clerk of the Closet to
His Royal Highness the Prince of WALES.*

William Ayerst D. D. Prebendary of Canterbury.

*Charles Apthorp of Boston, New England, Mer-
chant.*

RIGHT

B

Right Reverend *Edward* Lord Bishop of *Bath*
and *Wells*.

Right Reverend *Zachary* Lord Bishop of *Bangor*.

Right Reverend *John* Lord Bishop of *Bristol*.

The Right Honourable the Lord *Baltimore*.

Sir *John Barnard* Knt.

Francis Barnard D. D. Prebendary of *Norwich*.

William Barcroft M. A.

John Barton M. A.

Mr. *Solomon Barton*, Merchant.

Cutts Barton M. A.

Edward Barker Esq; Curfitor Baron.

Edmund Bateman D. D. Archdeacon of *Lewes*.

William Belitba Esq;

Slingsby Bethell Esq;

John Berriman M. A.

John Berney D. D. Archdeacon of *Norwich*.

William Best D. D.

John Bettefworth LL. D. Dean of the *Arches*.

Thomas Birch M. A.

Thomas Blackwell M. A.

Mr. *Ebenezer Blackwell*.

Jonathan Blenman Esq; Attorney-General in *Bar-*
badoes.

Robert Bolton LL. D. Dean of *Carlile*.

Peniston Booth D. D. Dean of *Windsor*.

William

William Bowles M. A. Fellow of *Winchester* College.

William Brakenridge D. D.

Robert Breton M. A. Archdeacon of *Hereford*.

Rad. Bridges D. D.

Duncomb Bristowe D. D.

Henry Burroughs M. A.

John Burton B. D.

Francis Byam M. A.

C

THE Most Reverend *Thomas* Lord Archbishop of *Canterbury*.

Right Reverend *Samuel* Lord Bishop of *Chester*.

Right Reverend *Mathias* Lord Bishop of *Chichester*.

Right Reverend *Richard* Lord Bishop of *Carlisle*.

Right Reverend *George* Lord Bishop of *Cloyne*.

Honourable *George Clinton*, Governor of *New-York*.

Sir *John Cross* Bart.

Sir *Clement Cotterel Dormer*.

John Chapman D. D. Archdeacon of *Sudbury*.

Philip Carter M. A.

William Cary M. A. Chancellor of *Bristol*.

John Castelman M. A. Prebendary of *Bristol*.

Joseph

Joseph Casberd M. A. Prebendary of *Bristol*.
Thomas Chamberlayne D. D. Dean of *Bristol*.
Thomas Church D. D. Prebendary of *St Paul's*.
Thomas Clendon Esq;
Timothy Collins M. A. Canon Residentiary of
Wells.
Edward Cobden D. D. Archdeacon of *London*.
John Cookesey M. A.
Valens Comyn Esq;
Charles Walter Congreve A. M. Archdeacon of
Armagh.
Rowland Cotton Esq;
Allen Cowper M. A.
John Cowper D. D. Chaplain in Ordinary to his
Majesty.
Samuel Creswick D. D. Dean of *Wells*.
Mr James Crockatt, Merchant.
Lewis Crusius M. A.

Right Honourable *Thomas* Lord Viscount
Dupplin.

Right Reverend *Joseph* Lord Bishop of *Dur-*
ham.

Right Reverend *Richard* Lord Bishop of *St*
David's.

Right Honourable *William* Lord *Digby*.

I

Honourable

Honourable and Reverend *Henry Darnley* D. D.
 Prebendary of *Canterbury*.

The Honourable *Wriothesley Digby* LL. D.

Sir *John Dolben* Bart. D. D. Prebendary of
Durham.

John Dalton D. D. Prebendary of *Worcester*.

Richard Dalton Esq;

Daniel Debat M. A.

Patrick Delany D. D. Dean of *Downe*.

Julius Deeds M. A. Prebendary of *Canterbury*.

John Denne D. D. Archdeacon of *Rockester*.

Francis Dickens Esq;

Pierce Dodd M. D.

Mr. *Peter Dobrée*, Merchant.

Mr. *James Douglas*, Merchant.

John Downes M. A.

E

Right Reverend *Thomas* Lord Bishop of *Ely*.

Right Reverend *George* Lord Bishop of

Exeter.

Thomas Eden LL. D. Prebendary of *Durham*.

John Emerson M. A.

Vigerus Edwards Esq;

Staan Elsemere D. D.

George Errington Esq;

Frederick

F

Frederick Frankland Esq;

D. Fabritius, Professor of Divinity at Leyden.

John Fountayne M. A. Dean of York,

Tobias Frere Esq;

G

Right Honourable John Earl Granville,

Right Reverend Martin Lord Bishop of
Glocester.

Honourable Sir William Gooch Bart. Lieutenant
General, and his Majesty's Lieutenant Gover-
nor of Virginia.

Honourable Henry Grenville Esq; Governor of
Barbadoes.

William George D. D. Dean of Lincoln.

Henry Galley D. D. Prebendary of Glocester.

William Geekie D. D. Archdeacon of Glocester.

Samuel Gellibrand Esq;

Edmund Gibson M. A. Precentor of St Pauls.

William Gibson M. A. Archdeacon of Essex.

John Griffith D. D. Prebendary of Canterbury.

Mr Benjamin Goodison.

Mr Thomas Gordon, Merchant.

H

Right Honourable *George Montagu Dunk* Earl
of *Halifax*.

Right Reverend *James* Lord Bishop of *Hereford*.

John Hay D. D.

Mr *Richard Hamilton*.

John Head D. D. Archdeacon of *Canterbury*.

Jacob Henderson M. A.

John Heylin D. D. Prebendary of *Westminster*.

Joseph Hill M. A. Chanter of *St David's*.

Benjamin Hoare Esq;

Edward Hody M. D.

Samuel Holcomb D. D. Prebendary of *Cantor-*
bury.

James Hotchkis M. A.

Richard Hotchkis M. A.

Paul Humfrey Esq;

Christopher Hussey D. D.

Griffith Hughes M. A. Rector of *St Lucius* in
Barbadoes.

John Hume D. D. Canon, Residentiary of *St*
Paul's.

Lieutenant Colonel *Joseph Hudson*.

I

THE Honourable *Gabriel Johnson* Esq; Go-
vernor of *North Carolina*.

Sir

Sir Edmund Isham Bart.
Henry Johnson LL. D. Chancellor of Landaff.
Stephen Theodore Janssen Esq;
Charles Jenner D. D.

K

JOHN Kearney LL. D. Precentor of Ar-
magh.

L

Right Reverend Thomas Lord Bishop of Lon-
don.

Right Reverend John Lord Bishop of Lincoln.

Right Reverend Edward Lord Bishop of Landaff.

Right Reverend Frederick Lord Bishop of Lich-
field and Coventry.

Right Reverend William Lord Bishop of Lon-
donderry.

John Lynch D. D. Dean of Canterbury.

Charles Lyttelton LL. D. Dean of Exeter.

William Lloyd M. A.

William Lloyd M. A.

Charles Lyddel M. A.

Henry Lascelles Esq;

M

THE Right Honourable Charles Lord May-
nard.

Margaret

Margaret Professor of Divinity, *Oxon.*

Margaret Professor of Divinity, *Cambridge.*

Alexander Macaulay Esq;

Offory Medlicot M. A. Chaplain in Ordinary to
His Majesty.

John Frederick Mieg D. D. Protestant Ecclesi-
astical Counsellor to the Elector Palatine.

Jeremiah Milles D. D. Precentor of *Exeter.*

Thomas Moore D. D.

N

Right Reverend *Thomas* Lord Bishop of *Nor-*
wich.

Stephen Niblet D. D. Warden of *All-Souls* Col-
lege in *Oxford.*

Thomas Newton D. D.

Samuel Nicolls D. D. Chaplain in Ordinary to
His Majesty.

O

Right Reverend *Thomas* Lord Bishop of *Ox-*
ford.

The Honourable *James Oglethorpe* Esq; Lieute-
nant General.

P

Right Reverend *John* Lord Bishop of *Peter-*
borough.

Right

Right Honourable Sir *Thomas Parker*, Lord Chief
Baron of the *Exchequer*.

Sir *John Philipps* Bart.

The Honourable *Richard Philips* Esq; Lieute-
nant General.

Robert Palmer D. D.

Thomas Pardo D. D. Principal of *Jesus College*,
Oxon.

Squire Payne A. M. Archdeacon of *Stow*.

Mr *Ferdinando-John Paris*.

John Pelling D. D. Canon of *Windsor*.

Ralph Perkins D. D. Prebendary of *Ely*.

Vincent Perronet M. A.

The Reverend *James Perard* M. A. Chaplain to
the King of *Prussia*.

Edward Poole M. A. Prebendary of *Brecknock*.

John Potter D. D. Archdeacon of *Oxford*.

R

Right Reverend *Joseph* Lord Bishop of *Ro-*
chester, and Dean of *Westminster*.

Sir *Thomas Robinson* Bart.

Dr *Nicolas Robinson*.

Brook Rand M. A.

Herbert Randolph M. A.

Charles Randolph Gent.

Thomas Revell Esq;

Regius Professor of Divinity, *Oxon*.

Regius

Regius Professor of Divinity, Cambridge.
William Richardson D. D. Master of Emanuel
College, Cambridge.
Mr John Ross of Philadelphia.

S

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lisbury.

Right Reverend *Thomas Lord Bishop of Sodor*
and Man.

The Honourable *William Shirley Esq; Governor*
of the Province of Massachusetts Bay in New-
England.

John Salwey M. A.

Lewis Saurin M. A.

Mr Thomas Sandford, Merchant.

William Sandford M. A.

George Sayer D. D. Archdeacon of Durham.

Samuel Shuckford D. D. Prebendary of Canterbury.

William Simpson D. D.

Samuel Shepherd Esq;

Joseph Smith D. D. Provost of Queen's College,
Oxford.

Samuel Smith M. A.

Thomas Spateman M. A. Prebendary of St Paul's.

Henry Stebbing D. D. Chancellor of Salisbury.

Samuel Stedman D. D. Prebendary of Canterbury.

John Stevens Esq;

Adlard

Adlard Squire Stukeley Esq;
Humphry Sydenham Esq;
Samuel Squire D. D. Archdeacon of Bath.

T

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Tyrconnel.

Sir John Thorold Bart.
John Tanner M. A.
Richard Terriek D. D. Canon Residentiary of St
Paul's.

Thomas Tipping M. A.
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John Thornton Esq;
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Chauncey Townshend Esq;
James Tonstal D. D. Treasurer of St David's.
Thomas Troyte M. A.
Andrew Trebeck D. D.
Josiah Tucker M. A.

V

JAMES Vernon Esq;
Philip de Valois M. A.
Thomas Utbwat Esq;.

K

Right

W

Right Reverend *Isaac* Lord Bishop of *Worcester*.

The Honourable *Sir Peter Warren*, Knight of the Bath, Vice-Admiral.

The Honourable *Benning Wentworth* Esq; Governor of *New Hampshire* in *New England*.

Francis Wakwyn D. D. Prebendary of *Canterbury*.

Walter Walker Ward D. D. Prebendary of *St. Paul's*.

John Warcopp LL. B.

Henry Waterland LL. B. Prebendary of *Bristol*.

John Waugh D. D. Chancellor of *Carlisle*.

Mr *John Wilberfoss*, Merchant.

Thomas Williams of *Merthyr*, Prebendary of *Brecknock*.

John Wills M. A.

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Samuel Wolley M. A. Prebendary of *Glocester*.

Hugh Wynn D. D. Canon of *Salisbury*.

MOST

Y

MOST Reverend *Mathew* Lord Archbishop
of *York*.

Francis Yarborough D. D. Principal of *Brazen
Nose College, Oxford*.

Edward Yardley B. D. Archdeacon of *Cardigan*.

Richard Younger M. A. Prebendary of *Sarum*.

Edward Young LL. D. Chaplain in Ordinary to
His Majesty.

A LIST of the

BISHOPS, DEANS, &c.

Who have Preached before

The SOCIETY for the Propagation of
the Gospel in Foreign Parts.

Anno

1701. **T**HE Reverend Dr *Willis*, Dean of
Lincoln.
1702. The Lord Bishop of *Worcester*, Dr *Lloyd*,
not printed.
1703. The Lord Bishop of *Sarum*, Dr *Burnet*.
1704. The Lord Bishop of *Lichfield* and *Coven-*
try, Dr *Hough*.
1705. The Lord Bishop of *Chichester*, Dr *Wil-*
liams.
1706. The Lord Bishop of *St Asaph*, Dr *Beve-*
ridge.
1707. The Reverend Dr *Stanley*, Dean of *St*
Asaph.
1708. The Lord Bishop of *Chester*, Sir *William*
Dawes.
1709. The Lord Bishop of *Norwich*, Dr *Trimnel*.
1710. The Lord Bishop of *St Asaph*, Dr *Fleetwood*.
1711. The Reverend Dr *Kennet*, Dean of *Pe-*
terborough.
1712. The Lord Bishop of *Ely*, Dr *Moore*.

1713.

1713. The Reverend Dr *Stanhope*, Dean of
Canterbury.
1714. The Lord Bishop of *Glogher*, Dr *Asb*.
1715. The Reverend Dr *Sherlock*, Dean of *Chi-*
chester.
1716. The Reverend Mr *Hayley*, Canon Resi-
dentiary of *Chichester*.
1717. The Lord Bishop of *Hereford*, Dr *Bisse*.
1718. The Lord Bishop of *Lichfield* and *Coven-*
try, Dr *Chandler*.
1719. The Lord Bishop of *Carlisle*, Dr *Bradford*.
1720. The Reverend Dr *Waddington*.
1721. The Lord Bishop of *Bristol*, Dr *Bolter*.
1722. The Reverend Dr *Waugh*, Dean of *Glo-*
cester.
1723. The Lord Bishop of *Ely*, Dr *Greene*.
1724. The Lord Bishop of *St Asaph*, Dr *Wynn*.
1725. The Lord Bishop of *Glocester*, Dr *Wilcocks*.
1726. The Lord Bishop of *Norwich*, Dr *Leng*.
1727. The Lord Bishop of *Lincoln*, Dr *Reynolds*.
1728. The Lord Bishop of *Hereford*, Dr *Egerton*.
1729. The Reverend Dr *Pearce*.
1730. The Reverend Dr *Denne*, Archdeacon of
Rochester.
- ~~1731. The Reverend Dr *Berkeley*, Dean of *Lon-*
donderry.~~
1732. The Lord Bishop of *Lichfield* and *Coven-*
try, Dr *Smallbrooke*.
1733. The Reverend Dr *Maddox*, Dean of *Wells*.
1734. The Lord Bishop of *Chichester*, Dr *Hare*.
1735. The Reverend Dr *Lynch*, Dean of *Canter-*
bury.
1736. The Lord Bishop of *St David's*, Dr *Clagget*.
- 1737.

1737. The Lord Bishop of *Bangor*, Dr *Herring*.
 1738. The Lord Bishop of *Bristol*, Dr *Butler*.
 1739. The Lord Bishop of *Glocester*, Dr *Benson*.
 1740. The Lord Bishop of *Oxford*, Dr *Secker*.
 1741. The Reverend Dr *Stebbing*, Chancellor of
Sarum.
 1742. The Lord Bishop of *Chichester*, Dr *Mauclon*.
 1743. The Lord Bishop of *Landaff*, Dr *Gilbert*.
 1744. The Reverend Dr *Beaumont*, Secretary of
the Society.
 1745. The Lord Bishop of *Bangor*, Dr *Hutton*.
 1746. The Lord Bishop of *Lincoln*, Dr *Thomas*.
 1747. The Lord Bishop of *St Asaph*, Dr *Lisle*.
 1748. The Reverend Dr *George*, Dean of *Lincoln*.
 1749. The Lord Bishop of *St David's*, Dr *Trevor*.
 1750. The Lord Bishop of *Peterborough*, Dr
Thomas.

The Form of a LEGACY to this Society.

ITEM, I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the Sum of ^{to} ~~be raised and paid by~~ and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may or can charge with the Payment of the same (and not out of any Part of my Lands, Tenements, or Hereditaments) and to be applied towards carrying on the Charitable Purposes for which the said Society was Incorporated.

N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been intirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law.

And the Society embrace this publick Opportunity of returning their most hearty Thanks to *Adlard Squire Stukeley*, of *Holbeach* in *Lincolnshire*, Esq; for his Donation of Forty Acres of Land, situated in *Fleet* in *Lincolnshire*, now lett

lett at Ten Pounds *per Annum*, which he was
pleased to give the Society on the 29th Day of
June 1749, according to the Form of Law re-
quired by a late Act of Parliament, intituled,
An Act to restrain the Dispositions of Land
whereby the same become unalienable

Direct to *Slingsby Bethell Esq;* on *Towder-hill*
their TREASURER.

And to the Reverend Dr. *Bearcroft* at *Charter-*
house, their SECRETARY.



M. B. The Visitation in the Form of a Legacy.

Errata.
Page 40, Line 18, instead of *Frederica* read *Savannah*.
p. 53. l. 11. instead of *three* read *three*.

And the Society embrace this public opportunity of returning their most hearty thanks to *Admiral Sparke* of *St. Vincent* in *England* for his Donation of *British* of *Land* situated in *St. Vincent* in *England* by Law.

And the Society embrace this public opportunity of returning their most hearty thanks to *Admiral Sparke* of *St. Vincent* in *England* for his Donation of *British* of *Land* situated in *St. Vincent* in *England* by Law.